INTRODUCTION

As comedian Eddie Izzard puts it in his special, *Dress to Kill,* "there's something phenomenally dreary about Christian singing... they're the only people that can sing a 'Hallelujah' without feeling like it's a 'Hallelujah'." While he is speaking broadly about all Christian churches and particularly about the Church of England, it could be said that this is the case with most traditional, conservative churches, including the Church of England's older sister, the Catholic Church. Enter any American Catholic Church on a Sunday morning and you are likely to be greeted by the dull roar of an organ and the even duller singing of a single cantor or (if you're lucky) the marginally out of tune church choir. If you're extra lucky, the music selection may be brought out of the Middle Ages and Renaissance and into the ever so slightly more perky, yet still rather lackluster "On Eagles Wings"-type tunes of the sixties and seventies. These dated tunes may rouse the congregation to join in, however half-heartedly, if familiar, or leave them silently praying for the song to end quickly, rather than with a torturous ritard on the final chorus for a big finish. Should you survive this passionless service, check the church bulletin for the mass listings and find the (usually) evening time for a youth or Life Teen service. Come back for this mass and you are likely to find the lifeless congregation of the early masses replaced by a buzzing energetic, younger crowd and the choir and organ exchanged for a full band. The contemporary music elicits the loud response of the congregation and sometimes is even accompanied by hand motions and dancing. Great though the contrast may be, the disparity of spirit between the morning services and evening has nothing on the difference between these Youth masses and the origin of their spirited worship: the high-school youth conference.

During the hot summer months, tens of thousands of young American Catholics will flock to national youth conferences around the country, most a part of the brand: Steubenville Youth Conferences. An outreach of the Franciscan University of Steubenville, these conferences gather thousands of teens from different regions around the country for weekends of rousing talks and intense praise and worship sessions. The height of each conference weekend is the Saturday night adoration session during which conference attendees, led by a praise and worship band, are aroused into ecstatic worship of the present Eucharist - housed in a monstrance at the front of the conference hall and then processed through the crowd by one of the conference priests. During this time many of the teens present are "taken by the spirit" in a variety of ways: holding their hands out or up in bodily worship, dancing, laughing, speaking in tongues, weeping, crying aloud, being slain in the spirit, and in the voodoo-entrenched halls of the New Orleans conference: shrieking. These actions a more familiar sight in the Charismatic or Pentecostal churches of the South or in the tents of revival during the Great Awakenings, "gifts and movements of the Holy Spirit" abound in this intense session of music and worship.

The summer before I entered high school, I was sent to one of these weekend conferences which rocked my interior world. There was weeping and repentance - not unlike an altar call - which I would later describe as a conversion of my heart. Like many cradle Catholics, I had not been a particularly pious person, despite going to church and Sunday school weekly throughout my life. I had grown up in a rather static, traditional, Northern church in Michigan, but in sixth grade had moved to my family to Georgia where we found ourselves at the much more enthusiastic evening masses of our new

church: complete with Christian rock band and choreographed hand motions throughout the service. Having felt like an outsider at this strange and vibrant church for three years, my weekend experience with the Youth Group at this conference brought me suddenly and whole-heartedly into the fold. I joined the singing and dancing in mass, started attending the weekly youth group meetings, and seasonal retreats - including the annual summer trip to the Steubenville Youth Conference. The ecstatic adoration sessions of this youth conference were the height of my year throughout high school. I and others around me sang enthusiastically, wept, laughed, spoke in tongues, danced with abandon, were slain/fallen in the Spirit, and found fellowship in the vibrant worship and weekend "high" of the yearly trips.

This once a year trip was not enough, however, through the year, the youth group would offer seasonal retreats as a "spiritual recharge." Adoration would be offered at these retreats - much smaller, limited to members of our and other local churches, and led by our praise and worship band (which I eventually joined as a singer). While much subdued, compared to the thousands-strong summer retreats, these were still highly emotional weekend experiences with much weeping, dancing, singing, and some speaking in tongues or other gifts of the spirit. These things seemed completely natural in the context of weekend retreats and were spoken of with reverence and excitement throughout the year. Looking back, after seven years of theological study, it strikes me how unusual these experiences really were. While there are Christian churches which engage and profess the physical gifts of the Holy Spirit like speaking in tongues, the Catholic Church is not one of them. Furthermore, as I reflect on my own experiences, I recall how different these summer trips were to the smaller, church-offered retreats. At

these smaller retreats I struggled to obtain the same emotional "high" offered by the summer conferences, but I wanted it. I craved that same feeling which would assure me of my faith and when I could not get it, I was deeply unsatisfied.

So how did this experiential and emotionally charged worship come to be a part of the Catholic Church? Is it particular to the Catholic Youth movement of Life Teen and the Steubenville conferences? More dangerously, are these youth programs manufacturing an atmosphere to induce emotion-driven experiences? Or are they a genuine revival of the Catholic Church, beginning with the youth in order to blossom outwards? Is it my own cynicism which clouds my memories of the past? In order to answer these questions, it seems necessary to examine the origins of the Life Teen program and Steubenville conferences, the history of Adoration and practices of praise and worship associated with it, and also the influence of the Pentecostal traditions over the Catholic Church.

Through such an examination it will become clear that the Life-Teen movement and Steubenville Conferences are the revival of Charismatic Catholicism - a merging of Pentecostal and Catholic Christian practices. This revival is of such prominence that it should be recognized as another rolling wave of pentecostal activity (already reckoned as two or three distinct waves). The unique distinction of this wave, is it's particularity to the Catholic Church and the focused concentration of the movement on the youth of the church. Though previous (and continuous) iterations of pentecostalism have been historically ecumenical by nature, this new wave distinguishes itself as Catholic by the way it primarily engages the Holy Spirit through the Eucharist and the practice of ecstatic adoration. As the foundational influence of the Life-Teen movement and through

the carefully constructed environments of adoration events, like the Steubenville, to evoke the emotional outpouring of the Holy Spirit's gifts, this new wave specifically targets Catholic youth in a way that is simultaneously encouraging and worrisome. Long seen as a static church, the Catholic Church may be in need of revival, but this holy fire may not only ignite, but burn.

HISTORICAL WAVES OF PENTECOSTAL CHRISTIANITY

In her book on Christian denominations, *Same God, Different Churches,* Katie Mejer argues that Charismatic Christianity is a blend of traditional Catholicism and Pentecostal Protestantism. In this blending, Catholics retain the teachings of the Catholic Church, but believers "speak in tongues, practice prophesying, and encourage worship to be an emotional experience," the kinds of Holy Spirit centered gifts or charisms found in the adoration of Life-Teen/Steubenville services.[1] Historically, this blend developed in the 1960s and 70s springing out of personal experiences within the Catholic Church which inspired larger group movements and gatherings. The roots of Protestant Pentecostalism run deeper in American history to the early 1900s. Both movements center around the third person of the Holy Trinity, the Holy Spirit and the gifts of the Spirit, particularly those spoken of in Gospel account of Pentecost. In Acts 2, the disciples of Christ are filled with the Holy Spirit and begin to speak in tongues, but Peter also quotes the prophet Joel saying: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,

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[1] Katie Meier, *Same God Different Churches* (Thomas Nelson Inc, 2005), Google books, accessed April 14, 2015, ahttps://books.google.com/books?id=GfxD_Odci8MC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

and your young men shall see visions, and your old men shall dream dreams."[2] Thus Pentecostal churches and Charismatic Catholics emphasize gifts of the Spirit as speaking in tongues and prophesying.

The Protestant Pentecostal movement sprang from a single moment of speaking in tongues and as the movement spread through different Protestant churches, its influence seeped ever further and out to more orthodox traditions, like Catholicism. According to Dr. Bill J. Leonard, "the origins of a distinct Pentecostal movement are usually traced to Kansas and a school maintained by the holiness evangelist Charles Fox Parham (1873– 1929)."[3] The "formative Pentecostal moment occurred on January 1, 1901" when Parham laid his hands on a student named Agnes Ozman who began suddenly speaking in Chinese. This gift of tongues, or glossolalia, was not at the time a new experience of the Church, but the Pentecostal groups which began to spring up were institutionalizing it as a "normative sign of the experience of the second blessing."[4] Pentecostals professed a belief in this "second blessing" which was, according to them, the baptism of the Holy Spirit and insisted that it was a requirement of true Christian belief.[5] The presence of glossolalia was seen as confirmation of this baptism and true conversion of the believers heart.

There are two kinds of glossolalia which a believer might receive: that of human languages which they were never taught, but are pre-existing in the world and another

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2 Acts 2: 14-21, NRSV.

3 Bill J. Leonard, A *Sense of the Heart: Christian Religious Experience in the United States,* Kindle Edition, (Nashville, TN: Abingdon Press, 2014), Kindle Locations 5601-5602.

4 Leonard, Kindle Locations 5620-5621.

5 Leonard, Kindle Location 5673.

unknown "type of prayer language" thought spring from more direct communication with God. In matters of prophesy, a believer might be gifted with interpretation of another's speaking in tongues and "“messages in tongues and interpretations were at times used to introduce or legitimate controversial doctrines and practices."[6] Along with glossolalia and prophesy, conversion, healing, and baptism by immersion were identified as marks of the Pentecostal tradition by early leaders.[7] While there is some dispute among scholars and Pentecostals themselves as to whether speaking in tongues is the central and necessary experience of Pentecostalism, Pentecostals agree upon and affirm "direct experience of the Holy Spirit" on a personal level by believer.[8] Pentecostals are not a single sect, but rather the movement is "composed of varying communions and individuals across a wide spectrum of biblical interpretations and charismatic exercises."[9] This diverse community reflects the fluidity of Pentecostal beliefs. Because there is no unifying theology, but rather a unifying identification with the third person of the Trinity, Pentecostal ideas and practices are able to spread throughout all kinds of Christianity. The core emphasis on personal and direct encounters and gifts of the Holy Spirit has influenced "charismatic spirituality evidenced in Spirit baptism, ecstatic worship practices, and a renewed concern for spiritual and physical healing throughout American Protestant communions."[10] It is this same charismatic spiritual which appeared in the Catholic Churches of the 1960s and 70s.

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6 Ibid., Kindle Locations 5686-5687.

7 Ibid., Kindle Location 5692.

8 Ibid., Kindle Locations 6058-6061.

9 Ibid., Kindle Locations 6058-6059.

10 Leonard, Kindle Locations 6060-6062.

The story of Charismatic Catholicism begins much the same way the story of Pentecostalism in the Protestant Church began, with speaking in tongues. What is particularly interesting about the origins of pentecostalism in the Catholic Church is that it did not begin in the church, but in universities. In the spring of 1966, two lay faculty members at Duquesne "agreed to recite daily the hymn from the Mass of Pentecost" and began to experience speaking in tongues.[11] These two were the start of a prayer group of about twenty people who began to experience "charismatic activity like that known in the early Church... the gift of tongues... prophecy, discernment of spirits, and the power of exorcism."[12] From Duquesne, these experiences began to spread first to the University of Notre Dame then the Catholic student group at Michigan State University and then from these three centers "to Cleveland, to the University of Iowa, to the University of Portland... Soon people were speaking of a 'Pentecostal movement' in the Catholic Church."[13] The movement was not limited to these places, around a similar time pentecostal/charismatic Catholic movements and prayer groups were popping up all along the East and West coasts. While it began, as much as it can be pinpointed to "begin" on campuses, it also seemed to pop-up rather independently in other parish prayer groups, though all around a similar time.[14]

It is important to note that this movement, identified as the "Catholic Charismatic Renewal," was not simply and coincidentally similar in origin to the Protestant

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[11] Edward D. O'Connor, *The Pentecostal Movement in the Catholic Church* (Notre Dame, IN: Ave Maria Press, 1971), 14.

[12] Ibid., 15.

[13] O'Connor, 15-16.

[14] O'Connor, 16.

pentecostal movement, it was in fact directly inspired by it. In their examination of the Catholic Charismatic movement, Richard J. Bord and Joseph E. Faulker note that the Catholic origins were directly influenced by Protestant pentecostalism, and not independently inspired. The two faculty members who began the Duquesne prayer group were introduced to two books on Protestant pentecostalism, *The Cross and the Switchblade* (Wilkerson, 1964) and *They Speak in Other Tongues* (Sherrill, 1965).[15] Educated through works like these, the faculty members then "sought out Protestant pentecostals, and ... were subsequently baptized in the Holy Spirit. These two 'laid hands' on two others" in order to baptize them in the Holy Spirit. These four, along with about 30 Duquesne students, then participated in a religious retreat which was to "become known as the Duquesne Weekend, the official beginning of the Catholic Charismatic Renewal."[16] Bord and Faulkner argue that while Catholicism was one of the last major denominations to "be 'invaded'" by pentecostalism, it was "embraced by Roman Catholics with vigor surpassing that of most main line Protestant denominations."[17] By 1977, they reckon that over 200,000 North American Catholics identified themselves as "pentecostals." This vigorous embrace of pentecostalism is sometimes recognized as a third wave of pentecostalism as a broad movement; the first being the Protestant origins of the movement and the second "neo-pentecostalism," the spread of pentecostalism into main line Protestantism.[18]

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[15] Richard J. Bord and Joseph E. Faulkner, *The Catholic Charismatics: The Anatomy of a Modern Religious Movement* (University Park, PA: The Pennsylvania State University Press, 1983), 10.

[16] Ibid., 10-11.

[17] Bord and Faulkner, 7.

[18] O'Connor, 15.

While Protestant pentecostals often split from their denominations to form separate groups and even though the origins of the Catholic Renewal movement were distinctly eccumenical, and remained such in the early days of the movement, the Catholic movement eventually diverged from the model of the Protestant pentecostals. Catholic Charismatics retained a strong sense of identity and sought to establish themselves as "a movement within the established Roman Catholic Church;" they met within parish structures whenever possible along with "independent renewal centers and covenant communities."[19] The spread of the Renewal was aided by the national conferences hosted by the Notre Dame community. What started as a small conference of a hundred or so people in 1967 swiftly expanded to over 1,200 people in 1970.[20] By 1973, 35,000 Charismatics flooded the conference.[21] This swift growth prompted Pope Paul IV to appoint Cardinal Leon Josef Suenens to oversee "the reception of the CCR into the life of the church."[22] The Cardinal issued a series of documents, the Malines documents which distinguished between the actual conferral of the Spirit in the sacraments and coming to an experiential awareness of the gift already received."[23] In this way, the charismatic belief in the second baptism of the Holy Spirit stood in no conflict with the Catholic sacrament of baptism. Jesus himself spoke of baptism by both water and fire. The Malines documents and Papal recognition gave credence to the

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19 Susan A. Maurer, *The Spirit of Enthusiasm: A History of the Catholic Rharismatic Renewal, 1967-2000,* Kindle Edition, (Lanham, MD: University Press of America, Inc., 2010), 56.

20 O'Connor, 100.

21 Maurer, 58.

22 Maurer, 56.

23 Ibid., 56.

movement and helped stabilize it. During the 1980s, the central focus of the movement on baptism in the spirit shifted to evangelization. Up to this point, the body of charismatic converts was largely "white, middle class college students," but with the new emphasis, the focus shifted from North America to Africa, Asia, and Latin America where the movement was even more widely successful.[24] While the CCR expanded overseas, it did not completely fall the wayside in North America. During the 1980s and 90s, the CCR continue to centralize and authority was shifted to diocesan leaders as the movement was "firmly established within the church" and new centers began to take prominence, like the University of Steubenville.[25]

It is important to note that breadth of CCR expansion is due in no small part to the general atmosphere of the 60s and 70s as a time of revolution, but also the Second Vatican Council. This council ushered in critical changes to the Catholic Church which enabled and furthered the spread of Catholic Charismatic Renewal. The Council was opened with an invocation of the Holy Spirit and Pope John XXIII "expressed the hope that the council might become a 'new Pentecost."[26] The Council cracked wide the doors of the church with encouragement of ecumenism and openness to new, Spirit influenced ideas. The revolution of the mass issued by the Council allowed laity of the church to engage with their faith on a vastly more personal level, attune to the ideas of the CCR. Catholic Charismatics felt vindicated and encouraged by the Council to continue engaging with the Holy Spirit through experiences of charisms. New translations of the mass into the vernacular languages of the people also gave birth to new music. The

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24 Ibid., 58.

25 Ibid., Kindle Location 1119.

26 Maurer, KL 808.

liturgy of the church around the world experienced a revival in word and song. Aided by the atmosphere of revolution and change both within the church and world at large, the CCR experienced rapid expansion of the movement, but it was carefully contained within the bounds of the Church. By allowing the Catholic Church to retain authority and purposefully maintaining that Catholic identity, the Catholic Charismatic Renewal movement was granted a legitimacy and protection through its expansion in a way which none of the previous Protestant movements had found in any denomination.

STEUBENVILLE AND LIFE-TEEN

As previously alluded to, during the 80s and 90s, The Franciscan University of Steubenville emerged as a new center of Catholic Charismatic activity. In the summer of 1975, Father Michael Scanlan organized a conference of priests on the Steubenville Conference.[27] This would be the first of many conferences organized by Father Scanlan. Some 500 priests turned up for that first conference and they were inspired and determined to offer a similar, charismatic experience to the youth of the church.[28] The next year the University offered a parallel program for the youths and began to annually offer summer conferences for both youths and adults. These conferences became so popular and successful, other dioceses began to imitate them, but, much to Father Scanlan's surprise, they continued to call them "Steubenville conferences," in an attempt to distinguish them from previous youth outreach attempts and to identify them

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[27] Matthew Rarey, "Summers in Steubenville," *National Catholic Register* (July 2010), accessed April 16, 2015, http://www.ncregister.com/daily-news/summers-in-steubenville.

[28] Tim Drake, "The Man Who Rebuilt Steubenville," National Catholic Register (May 2011), accessed April 16, 2015, http://www.ncregister.com/daily-news/the-man-who-rebuilt-steubenville/.

specifically with the kind of Charismatic activity springing from Steubenville.[29] The University and Father Scanlan were encouraged to initiate satellite conferences directly when the University's conferences began to exceed the campus accommodations.[30] By the 90s Father Scanlan and the work of the Steubenville adult and youth conferences had assumed a "special importance" to the CCR.[31] These conferences encouraged "a deeper life in the Trinity through the empowerment of the Holy Spirit and the charismatic gifts listed in First Corinthians" believing that those gifts were not a onetime occurrence, but meant to be experienced by believers today as well.[32]

The Steubenville Conferences celebrate the constant and actual presence of the Holy Spirit and purposefully work to invoke the gifts of the Spirit. The reception of these gifts, or baptism in the Spirit, is the initiative or converting moment for many Charismatics. They include, primarily, speaking in tongues, prophesy, and healing. One distinguishing feature of these conferences is the emergence of the Eucharist as the central catalyst for the gifts of the Spirit. The Steubenville Conferences make Saturday night adoration the primary event of the weekend. Father Mark Rutherford recounts his Steubenville experience in 1997 which sparked a conversion of his heart and inspired his feeling of calling to the priesthood. During the exposition and procession of the Eucharist during adoration, Father Rutherford recalls feeling "the reality of Jesus' presence" which caused him to drop to his knees and weep while others laid hands on

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29 Ibid.

30 Rarey.

31 Maurer, KL 1119.

32 Rarey.

him and prayed.[33] Father Rutherford's narrative is strikingly similar to my own. I first attended a Steubenville conference in 2007, a full decade later, and the Saturday night adoration retains the same primacy and power today. Surrounded by impassioned, singing teens and in the presence of the elevated Eucharist at the Atlanta Steubenville conference, I found myself crumpled to the floor, weeping, unsure of what was prompting this outpouring of emotion. Emotion runs high during all Steubenville adoration sessions and charisms of the Holy Spirit are present in abundance. During my experience as a teen at these conferences and later as an adult core member I saw and experienced: weeping, laughter, shouts, speaking in tongues, people dancing, falling out in the Spirit, laying of hands and praying, singing, ecstatic praying, all manners of charismatic activities.[34] Sunday mornings when the conference opened the mic to allow people to speak of what they experienced during the weekend, teens spoke of physical and emotional healings, seeing visions, hearing the voice of God: an immeasurable variety of ways in which the Spirit was poured out over the teens in attendance. Though I was never witness to it myself, there were stories that the New Orleans conference adoration session was often witness to intense screaming or shrieking. As with many Pentecostal and charismatic believers, there is strong belief in a very real form of evil in the world professed by Steubenville attendees. Believers in the New Orleans area were thought to be in greater contact with and danger from dark spirits, given the culture of voodoo in the area.

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33 Ibid.

34 "Falling out in the Spirit or being "slain in the Spirit" is an experience like fainting wherein a person is so taken by the Spirit, they pass out. Some of these would awake instantly. Some would remain still on the floor for the rest of the adoration session, describing a trancelike/prayerful state upon their revival.

The same summer as my first conference, the University of Steubenville celebrated the 40th anniversary of the Catholic Charismatic Conference. Susan Maurer notes that at that anniversary conference, as at all Steubenville conferences the English prayer, "Come Holy Ghost" was sung through the weekend.[35] Participants with arms raised up, palms out in a gesture of surrender sang the hymn "as an invocation to the Spirit and a conscious invitation to fill the hearts of those present."[36] I can remember singing the hymn at that first Steubenville conference I attended and at all subsequent conferences. What's more, I remember one conference speaker encouraging the conference attendees to sing it in the original Latin in order to be more receptive to the Holy Spirit's gift of tongues. I will note that I did in fact try this one year and was informed by those around me after the adoration session ended that they heard me speaking in tongues. I carried this experience with pride, masked by false humility throughout high school and the memory of it makes me question the veracity of the experience, but that is a point to be expounded on later. Maurer notes that the Latin hymn was sung at the first Duquesne weekend and became a tradition of Charismatic gatherings where "participants formulated a conscious intention 'to keep praying this until the Holy Spirit comes'." This purposeful invocation of the Holy Spirit is foundational to the Steubenville conferences and at the conferences is particularly used during the hours of adoration.

Around the same time the Steubenville conferences were gaining popularity and cementing their role at the center of Catholic Charismatic experience in the 90s, out in Arizona a new youth centered program was initiated: the Life Teen program. In April

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35 Maurer, KL 1280.

36 Ibid., 1280.

1985, church musician Tom Booth and Father Dale Fushek at St. Timothy's Catholic Community in Mesa, Arizona collaborated with youth director Phil Baniewicz to "create a dynamic youth program with a particular focus on the Eucharistic celebration and music."[37] They dubbed it "Life Teen" and the program exploded from four hundred to nearly two thousand people attending evening masses.[38] The original "Life-Teen" program was essentially a "repackaged mass," with revitalized and modern music choices, preaching style, and presentational elements to accompany the vernacular mass.[39] Booth's presence as a founder ensured the prominence of music in Life Teen masses. He says that the music is "liturgical in nature but singable, simple, and contemporary in arrangement."[40] This ensures high participation by teen, child, and adult attendees alike. Booth also mentions the inclusion of art and environment, things like banners, flowers, video screens or slide presentations, light variations, and sacred dance: "anything and everything that could add to but not detract from the chosen thrust of the Gospel message."[41] Life-Teen masses also make conscious efforts to include teenagers as liturgical ministers: lectors, ushers, altar servers, greeters, and extraordinary ministers of the Eucharist (incidentally, I served in nearly all of those roles throughout my high school Life-Teen experience, but also eventually joined the music ministry). There is a distinct difference in the energy and sound produced by a Life Teen

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37 Tim Drake, *Young and Catholic: The Face of Tomorrow's Church* (Manchester, NH: Sophia Institute Press, 2004), 30.

38 Ibid., 85

39 Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids, MI: Zondervan, 1995), 262.

40 Ibid., 264.

41 Ibid., 264.

mass in contrast with the ordinary Catholic mass, even with those more modernized following Vatican II. At such masses, "talking, laughter, and hugs are in profusion," hands are held across the aisles during the Our Father and lifted to the heavens during "amens."[42] The Life Teen program does not self identify as "charismatic," but it professes a deep connection to the Holy Spirit which overflows in the contemporary and emotive worship style and marks it as an outpouring of Charismatic renewal.

The Life-Teen program originated at St. Timothy's expanded to include a youth meeting or "Life Night" following evening masses. This conjoined ministry of youth focused mass and meeting appealed to churches around the country and quickly spread. St. Timothy's received so much interest in their ministry style that in 1992 they held their first "LIFE TEEN Training conference" and "since that time the ministry has spread to nearly 1000 parishes in 19 countries."[43] Life-Teen is now a formally recognized and affirmed brand within the Catholic Church which offers not only training, but a variety of programs: Life Night designs complete with plans, props, DVDs, etc to aid Youth Ministers and churches wishing to offer the program. Life Nights are, in essence, a revived Sunday school. The Life Teen program offers varieties of Life Night varieties: catechetical, issue, and social in order to approach teaching values of the Church through different angles and with a mind towards real world experiences for modern youths. Successful Life Teen programs also train adult "Core Members" (a role I now serve in) to aid Youth Ministers with the implementation and running of Life Nights. Core Members are vetted and trained by the Church and offer a variety of role models to the youths who attend Life Nights. Life Nights and masses are designed to be social

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42 Ibid., 264.

43 St. Anne's Life Teen, "History of Life Teen," accessed April 16, 2015, http://stanneslifeteen.net/about.php.

experiences, in order to bond teens to one another and the church. Life Teen retreats are also offered through parishes and through the Life Teen program directly in order to facilitate deeper connection of teens to their faith.

"The Eucharist is the source and summit of our faith" might as well be the official motto of the Life Teen movement. It was an oft-repeated refrain in my Life-Teen experience and the Life Teen core member handbook I have reminds adult core members that this is the sacramental value around which the Life-Teen program is built.[44] The Life Teen mission statement claims that Life Teen is a "movement that serves the Church by providing resources and faith experiences that help lead teens closer to Christ. This is accomplished through a vibrant Eucharistic spirituality and by creating opportunities for teens to grow in their faith."[45] This strong emphasis on energetic worship and social evangelism centered on the Eucharist made the Life Teen program a natural partner for the Steubenville Conferences. While the University of Steubenville retains management of many of the Steubenville Youth Conferences, Life Teen hosts the East, West, and Atlanta conferences every summer.[46]

Churches participating in Life Teen also frequently host their own weekend retreats during the year. Programs for these events are also provided by the Life Teen brand and imitate the Steubenville conferences in set-up. Saturday night adoration sessions remain the pinnacle of the weekend experience and in this way promote both the Eucharist and Charismatic spiritualities of Life Teen and Steubenville. For many teen

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[44] Natalie Aleman and Danielle Rzepka, eds., *Core Handbook* (Mesa, AZ: Life Teen, 2012), 13.

[45] St. Anne's.

[46] Life Teen, "About," accessed April 14, 2015, http://lifeteen.com/about/.

participants, these retreats function as a sort of spiritual renewal and attempt to gain back the spiritual high acquired at the larger summer conferences. For myself, I know I experienced deep disappointment when these adoration sessions failed to evoke the same powerful emotions or charisms. These sessions were much more subdued. While charisms were sometimes experienced, they were less frequent. Weeping was fairly common, but as these adoration sessions were usually deeply self-reflective, stereo-typical Catholic guilt was likely to strike and evoke this response. That said, these weekend retreats were often intensely joy-filled - complete with singing and dancing together in praise of God and the good gifts of the Spirit.

It is difficult to say which one had greater influence over the other, but the modern Steubenville conferences offer a particular atmosphere which seems inspired by the Life Teen masses and contributes to the charismatic experience. Music and production value is incredibly important to these conferences. The main hall is set up like a concert venue, complete with stage, lights, sound and a professional band - often Tom Booth himself or another Catholic contemporary music star, like Matt Maher. Much like the Life Teen masses, youth assistants (once called Young Apostles, now LEAD) aid with the weekend, performing skits, giving testimony, and leading the dances. These choreographed dances (really more hand motions than actual dance) often migrate their way back to the Sunday pews at Life Teen churches. Not every church is charismatic enough to engage this practice, but a great many are. I remember being baffled the first time my family attended a Life Teen mass, complete with praise band and choreographed hand motions that everybody else seemed to know and participate in. Learning them granted a sense of togetherness and community - exactly the purpose of

the social focus of Life Teen. The atmosphere is much the same, though amplified at the summer conferences. Dancing and hand-holding create a sense of unity for teens in attendance. During adoration sessions, those around you become an instant community - whether they are from your church or not. Prayers and tissues are offered as needed, a hand to hold or gentle arm over the shoulder of a weeping person. The lights are dimmed and the music is softer during adoration. The only bright light is the spot light aimed at the monstrance housing the Eucharist.

At the end of Steubenville and Life Teen weekends alike, there are always teens who give testimony to the conversion of their heart usually inspired by their adoration experience. For many, like Fr. Rutherford and I, something about the atmosphere of adoration and the presence of the Eucharist impresses upon the heart something inescapable. The atmosphere of these adoration sessions coupled with the overwhelming presence of charismatic activity is intense, whether or not one experiences something personally, but many do and many find themselves and their lives irrevocably changed by their encounter with the Holy Spirit present in the Eucharist. Some young men, like Fr. Rutherford, find a calling to the priesthood in these experiences; 8% of seminarians in 2010 reported youth conference attendance.[47] Many women also discover callings to consecrated life or other religious ministry through these weekends. Many more than those find a revival of their faith, previously lackluster and uninspired by their regular Sunday worship and/or Church education. It is a spiritual rebirth by the fire of the Holy Spirit. The centrality of Eucharist and Holy Spirit are made manifest in these conferences and the unity of Life Teen parish ministries and the Steubenville conferences provide a year-round charismatic ministry to Catholic youths.

[47] Rarey.

The concentration of charismatic activity present in and promoted by Life Teen and the Steubenville conferences in consideration of their widespread appeal and presence in the Catholic Church warrants, in my opinion, designation as a new revival of the Pentecostal/charismatic movement. I would term this neo-Charismatic, in recognition of the use of the word "charismatic" as an identification of Pentecostal activities in the Catholic Church in particular, as well as an appreciation for the denotation of the previous waves of Pentecostalism. So it would stand that there are, to date, four waves of Pentecostalism: the first, neo-Pentecostal, the Charismatic renewal, and neo-Charismatic. These would identify the Catholic Charismatic renewal as a part of the second wave, and would identify a third as the 1980s charismatic movement of the Evangelical churches which extends continually to the present day.[48] As is often the case with "waves" (ex. Awakenings and feminism), there is a great deal of overlap. Though he argues for only three waves (likely due to the limited scope and context of his work), I am in agreement with Eric Nelson Newberg's designation of the present wave as "neo-Charismatic."[49] I am in favor of the incorporation of all present Christian denominations experiencing a revival of Pentecostal activities under the reach of this wave. Ecumenism, though not often recognized should be considered "one of the major thrusts of this movement" and it may be as Bord and Faulkner argue: that charismatic/Pentecostalism bridges the fragmentation of the Protestant Reformation

[48] Matthias Deininger, *Global Pentecostalism: An Inquiry into the Cultural Dimensions of Globalization* (Hamburg: Anchor Academic Publishing, 2014), 48.

[49] Eric Nelson Newberg, *The Pentecostal Mission in Palestine, 1906-1948: A Postcolonial Assessment of Pentecostal Zionism* (PhD diss., Regent University, 2008), 9-12.

which has seemed an inescapable reality of present-day Christianity.[50] There is some concern that this ecumenism may lead to a dilution of the particulars of doctrine in favor of unity, long a contentious issue of religious and denominational pluralism. Since the Catholic movement of the present is rather squarely located within and sanctioned by the Church, this is not necessarily an issue. Of course, then others might critique the isolation of the Catholic Charismatic movement from Protestant Pentecostals arguing that it misses the point of the Pentecostalism: the movement is historically ecumenical and inspired by the Gospel account of Pentecost. The Life Teen and Steubenville programs, however, are particular vehicles of the Catholic Church which further the movement of this fourth wave of Pentecostalism as a specifically Catholic movement. The Life Teen and Steubenville ministries individually and jointly engage charismatic spirituality through a primacy of the Eucharist in a way that is both distinctly charismatic and distinctly Catholic.

These concerns about ecumenism versus isolation aside, there are other more pressing dangers of playing with this Pentecostal fire. The Pentecostal/charismatic experience across the board is aimed at the conversion of the heart through the workings of the Holy Spirit. Congregants of the Catholic Church have been historically and are to the present day, what Francis W. Newman classified as "once-born."[51] The charismatic emphasis on a second baptism through the Holy Spirit initiates a kind of "conversion" practice, otherwise characteristic of "twice-born" churches. These experiences are foreign, though they may be formally permissible, to the Catholic Church. Once "converted" through one of these charismatic experiences, the young

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50 Bord and Faulkner, 12.

51 William James, Varieties of Religious Experience, a Study in Human Nature, Kindle Reader (A Public Domain Book), 33.

Catholic is often left almost in limbo. There is no formal recognition of what they have experienced. In Protestant Churches, where baptism is left to adulthood, a person may have this great conversion experience, and move to be baptized as an initiation for themselves and the church to recognize the change within them and to affirm the presence of the Holy Spirit. While Catholics offer a similar rite of adulthood in the sacrament of confirmation, the Church undermines the sacrament's effectiveness.

As a once-born church which seeks to raise children into the faith without need for sudden conversion, confirmation has been instituted as an almost mandatory and rote practice. With the discrepancy of confirmation ages across dioceses, many teens may already be confirmed by the time they have such and experience - missing their chance to meaningfully experience the sacrament. Even if this is not the case, the atmosphere of the Steubenville conferences in particular seems to evoke a need for a constant repetition of the most intense charismatic experience. Much as the language of a retreat or adoration "high" would evoke, teens seem to get hooked on the emotion and energy of the experience and get caught in a wheel of spiritual highs and lows. Church revival is to relight the fire of a church body and ignite it to renewed action, but it should not have to be repeated annually. These programs, however, seem to create a desire for constant emotional stimulus. When teens graduate out of the conferences and Life Teen program, they are lucky if they attend a university which maintains their charismatic faith program through campus ministry, but are more likely to enter into the barrenness of young adult ministry in whatever parish they are closest too, same for those teens who do not go on to college. Furthermore, these kinds of conferences may isolate those continuing to experience faith as a once-born in spite of the emotionalism

around them. My sister, for example, never felt the intense conversion of her heart, but rather expressed a constant, growing faith, nurtured by more traditional forms of worship. She felt isolated from the teen population of our church and more alone in her faith than in community. These isolations are not a rarity in churches where the Life Teen ministry may be the only teen/young adult ministry offered. Teens that do not resonate with the movement are left un-ministered towards. They may complete confirmation and then silently disappear from the pews where they no longer feel welcomed or nourished.

I have also made a point to note throughout this paper the purposeful construction of atmosphere and invocation present in the Life Teen ministries and Steubenville conferences. I worry deeply that the adoration atmospheres of Life Teen and Steubenville in particular may purposefully manipulate the teens in attendance, which are at the height of their emotional instability and strongly influenced by emotion and hormones, into religious experience. Looking back on my own experiences, I remember how intentional I was to try and speak in tongues or be slain in the spirit. I wanted to be special. I wanted to feel personally connected to the Holy Spirit. I wanted to look as though I was whether or not I actually was. I cannot help but wonder about the possible manufacturing of experience. But on the other hand, I still tear up thinking about that first adoration experience. As the thousands of teens boldly sang around me: "amazing love, how can it be, that you my King would die for me?" and a priest processed by with the Eucharist held aloft, something struck my heart in a way that shook me to the core and reshaped who I was. I have spent the past seven years

studying Christianity and theology because of that singular moment when I found myself weeping uncontrollably on the floor, profoundly touched by the fire of the Holy Spirit.

Though I am loath to dredge up such ugliness, I feel it would be remiss not to discuss the scandal involving Fr. Fushek and his subsequent excommunication from the Catholic Church. In December of 2008, the Bishop of Phoenix Arizona issued a decree of excommunication against the then Monsignor Dale Fushek.[52] While the formal reason for his excommunication was due to Fr. Fushek's involvement with the non-denominational Praise and Worship Center, he was also awaiting trial on seven misdemeanor counts "including contributing to the delinquency of a minor, indecent exposure and assault."[53] The ousting of Fr. Fushek reinforces the vulnerability of those upon which this wave of Charismatic activity is focused, but also points out the tension between ecumenism and the movement. Having secured its place within the Catholic Church, the hierarchy of the church now seems reluctant to allow a backslide into the more diverse waters of the earlier Pentecostal movements.

CONCLUSION

It is necessary to recognize that the charismatic wave washing over the American Catholic Church from the 90s to present is a distinct new movement of Pentecostal activity. This neo-Charismatic renewal is distinct from previous waves in its focus on Eucharist-fueled, Holy Spirit centered spirituality, and orientation towards the evangelization of high-school age youths. The strong emphasis on the experience of

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[52] Catholic News Agency, "LifeTeen Founder Msgr. Dale Fushnek Excommunicated," *Catholic News Agency,* December 2008, accessed April 16, 2015, http://www.catholicnewsagency.com/news/lifeteen_founder_msgr._dale_fushek_excommunicated/.

[53] Ibid.

charisms is not new to Pentecostal movements, but has never been so present and common in the Catholic Church. This neo-Charismatic revival aimed towards Catholic youths may be exactly what the Catholic Church needs for revitalization. After 2,000 years and several break ups and hitches along the way, she can be forgiven for being a little tired, but a hallelujah should be a hallelujah. The conference halls of Steubenville and sanctuaries of Life Teen services resound with heartfelt and bold "Hallelujahs!" But we must be careful not to misdirect the young people of the church, nor push them towards inauthentic experience. We must also shore up the young adult ministries both across college campuses and in parishes. What started as a young adult movement must remember its roots and reengage these young adults, the strength of the church. Young adult ministries are the most severely lacking across the Catholic Church. We cannot expect Catholics to spring from fired up teens to adult ministers or family people. There is a vast population of single, young adults, floundering in a world, seeking a deeper spirituality, but either burnt or burnt out by the fires of their youths or otherwise unaware of the fire waiting to be kindled within. The Neo-Charismatic movement as embodied in the Life Teen movement and Steubenville conferences needs to remember and teach that the gifts of the Spirit are not merely those Pentecostal charisms experienced in the high emotion of ecstatic adoration. The gifts of the Spirit are also the constant presence of grace in every aspect of life - like the warming fire of a hearth, not a raging forest in the wilderness.

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